

3

THREE SERMONS:

THE FORMER DIS-
COVERING A DOVBLE
and false Heart, vpon the
I. King. 21.9. and 10.

THE SECOND CALLED,
THE BLESSEDNES OF
the Righteous, vpon Psalm.
37. verse 37.

THE THIRD, THE COV RT
of Guard, or Watch of Angels:
I. Sam. 17. 37.

Nathaniel Cannon, *Preacher of Gods
word at Hurley in Berkeshire.*

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TO THE

THRISE HONO- RED PEERE, MY LORDS

Grace, the Duke of *Lennox*, Earle
of *Richmont*, Lord High Steward
of his Maiesties Houshould, Knight
of the most noble and illustrious
Order of the Garter, and oþre
of his Maiesties most Ho-
nourable Priuie
Councell.

If it may become a
Servant, so make ten-
der of his dutie unto
his Lord and Master,
then may your Grace
vouchsafe to þ patronage this poore

The Epistle Dedicatory.

present, notwithstanding, it comes thus meanely apparelled. My offering is but little, and leſſe then ever was offered to ſo great a personage: yet let it not perish, but find ſuch acceſtation, as may giue testimonie of your moſt beroicall diſpoſition.

when firſt I had leaue to call you Lord, it was in my heart to doe ſomething: but neuer had the heart till now, & now too ſoone, for I may truly acknowledge to your Grace, that this hoc aliqvid nihil eſt, this is a ve-ry ſomething nothing, that is produ-ced.

And yet great Lord, I doe not, nor I dare not, ſpeake meanely of my cal-ling: but my gift is, with ioy, with con-fidence, and I hope with conſcience, I may ioyne with our Apostles ſaying, that I am not aſhamed of the Gofpel of

Rom. 1.16. Christ, becauſe it is the power of God unto ſaluation to euery one that beleeueth: ſo that in this reſpect, althoſh
the

The Epistle Dedicatory.

the Lord hath made you great, yet if
you were greater, and the greatest up-
on the face of the earth, yet know it is
the word of God, of that glorious God,
who is the Creator, and the Kings
and Princes, Dukes and Nobles are
but his creatures as other men: vos
estis domini terræ: indeed you are
the Lords of the earth, and yet your Psalm. 82.1.
selves are but (Terra domini) even
the earth of the Lords, as other men.

Therefore let a servant speake, if
you would double and treble Honors
upon your head, let the word of God
be the lanthorne unto your feete, and
the light unto your pathes, you shall Psalm. 119.
see the way that leades unto life euer-
lasting: verbum est via, the word is
the way: hæc via dicit ad urbem,
this way leades unto the hauen: yea
unto the heauen prepared for those
that loue, that heare, that reverence
and obey this word of God, there shall
you chage your Dukedom for a King-
dome, for he crownes his children.

Reuel. 5.10.

If

The Epistle Dedicatory.

If then the eminent Lords would
raise their houses, let them raise vp
their hearts, and set them vpon righ-
teousnesse, for them, saith God, shal ho-
nour me, I will honour them, but they
that neglede, or despise the Lord, shal
downe to the ground.

1.Sam. 2.30 Be pleased therefore most Honora-
ble Lord, in respect of him whose word
it is, to looke vpon this small Expositi-
on, although in respect both of my
weakenesse and unworthinesse that
doe present, it may fall to the ground.

Plutarch. in
vita Artax. Be vnto me in this kind a Princeley
Artaxerxes, he receiued a handful of
running water from a poore laborer,
be as gratiouse noble Lord, in receiuing
this from me a poore Scholler, whilst
I according to my burden duty, pray to
my God for your increase of honor and
happines, internall, externall, eternall,
and so rest,

Your Graces Chaplaine in all
dutifull obseruance,

Nathanael Cannon.



A DOVBLE HEART.

1. KING. 21. 9. 10.

And she wrote in the letters, saying, Proclaim a fast, and set Naboth among the people, and set two wicked men before him to beare witnesse against him, saying; Thou dost blaspheme God and the King, and then stone him to death.



Zechiel's Vision is full of demonstration (4), and in a lively maner doth present unto vs the course, or rather curse of sin:

B

it

it shewes vs the gradation of it, as if it grew vp by the rule of multiplication, from bad to worse, from much to more, from one mischiefe to another, vntill the full measure of wickednesse and abomination it selfe bee made vp. *Goe (saith God vnto the Prophet in that place) and dig into the wall, and thou shalt finde a doore, which doore breake open, and thou shalt see all manner of abominations: and when thou hast seene those, saith God, goe a little farther, and then thou shalt see more, and the further thou goest the more abominations thou shalt finde.*

My Text seemeth to haue the like revelation, for by that time the walls of the Scripture are broken downe, and the doore of it opened, wee shall see such degrees of sinne, and such a progression in wickednesse, that the truth of that Scripture will appeare vnto vs, which *Esay* speakes of, as concerning the nature of wickednesse, which is, to draw sinne vpon sinne, and iniquitie vpon iniquitie.

as it were with cart repes (6).

b Essay 5.3.

This course is here taken by a cursed woman, for so God pronounceth *Iezabel* to bee, who hauing with her husband *Ahab*, set their eyes vpon that, which was not their owne and longing after *Naboaths* Vineyard which was neere adioyning vnto their Pallace, they propose it vnto him, that they might obtaine it for a price, or els that they might exchāge with him for some other: but his answere is Negative: *Godforbid* (saith hee) that I shoule sell my fathers inheritance.

This refusall in vnplesasing to *Ahab*, as if it had beeene a great offence in *Naboab* to keepe his owne.

In this discontentment, *Iezabel* takes her time, and of a resolution to accomplish her wicked purpose, incenseth *Ahab* after this manner. Art thou a King, saith she, and rulest Israel? As who should say, Dares hee denie thee his vineyard.

Thus are there alwaies wicked instruments

struments to prouoke and worke vnto godly offices, especially where wicked women become counsellors, whose malice is no lesse then is noted vnto vs when it maintaind, that there is no head to the head of a Serpent, nor no malice to the malice of a wicked woman.

Eccles. 35:

The consequence of this Text is an instance, so it is very probable, that *Ahab* wil haue giuen this ouer after a little more grumbling. But *Iezabel* scornes such a repulse, shee wil haue his *Vincyard* and his bloud, and for that purpose shee arraignes him, condemnes him, and executes him all at once, as appeares in this Text.

Thus hauing broken downe a little of the wall to make way vnto it, that so we may see the occasion from whence all this proceeds, wee will now adresse ourselues vnto the dore, and looke in thereat, that so we may enter into this Scripture, and take into our consideration such severals, as in

in a course of devision, this Text will naturally afford vnto vs,

1. Naboths death.
The devision of 2. The meanes of the Text into 3 his death.
three parts. 3. The colouring of his death.

1. His death is decreed aforehand, *done him to death, saith Iszabel, she wil haue it according to the desperate rule: Sic uolo, sic in beo flet proratione voluntas.*

2. The meanes of his death, by subornation of false witnesse, *Set two wicked men before him, saith she, and let them accuse him of blasphemie against God and the King: answerable to that Popish proposition as Heathenish as the former, in re per in re secretum prodere noli.*

3. The pretended color for the lamenting of his death, *Proclame a fast, as if shee did commiserate the mans case, and as if he had been iustly condemned, and that shee for his better preparation to his death would haue*

this fast proclaimed: partly to haue it conceiued, that shee and others were sorrowfull for his death, but chiefly, that by meanes of such an Assembly, and so holy any action as fasting was, shee would haue it appeare, that shee did it to no other end, but onely to bring *Naboth* to a feeling of his fault, as if he had deserued death, and shee great commendations for this charitie and compassion towards him in prouiding thus religiouly (as shee would haue it thought) for his peaceable departure. Thus the Camelion cast her colour, and this miste must arise to make many fall into error, shee having concluded, that it was enough to make this shew: *Et fastis est potuisse videri.*

Thus wee haue taken the Scripture asunder, let vs desire God to ioyne with vs in the enlargement of the whole. And for asmuch as the last part of this devision, are the first words of this Text, I will therefore begin

begin with them, and so take them in their course as they lie in order.

Proclaime a fast.

Simulata sanctitas est duplex iniquitas, saith Austin, a dissembled holines *Augustin in Psalm. 36.* is double vngodlinessse.

It had been wickednes to shed innocent blood, and falsely to condemne, & cruelly murder the harmelesse and guilelesse man, but thus to tick it vp, & color it vnder pretence of pity, doubles the impietie.

But here is matter of great amazement comming forth to meet vs. For first of all, it is a trembling businesse, no question, to the wicked themselves to shed blood: for it quakes nature, and excludes grace, and cries for vengeance, and proues alwaies so discouerable, that as wee see by daily experience, God suffers neither time, nor place, nor greatnessse to couer the blood that is so barbarouslie shed: would not

all these stay the hand, or stagger the heart, it is more then a miracle vnto vs,

Secondly, it is no lesse to be wondered at, that the nature of sinne should grow to bee so desperate, as to make choise of the most sanctified actions, for their colourable protection.

For example : What action can there be more leading vnto true sanctification, then our mortification ? What leadeth more vnto mortification, then religiously and sincerely from the bottome of the heart, to hold a religious fast vnto the Lord.

Behold, it is here but a wizard to produce a most monstrous and prodigious acte, Heare, O Heauens, and hearken, O Earth, and maruell, O yee sonnes of men, at this impudency ! O, who should dare to prophane such deuine actions as these are, but only those, who are incurable, and so vtterly incorrigible, as that they care not, though they act the

Diuels

Devils owne part.

Indes kisseth Christ (c): but hides his treason; and so Iezabel proclaims a Fast, but hides the knife from Naboths, that must giue him his death.

c Luk. 22.48

The Panther, as (Pliny reporteth *Plin. nat. hist.* lib. 8.) carrieth with him a sweete sent, but an vgly force, therefore he hides his talents, vntil he haue the pray within danger. In like manner Iezabel will sucke the blood of Naboth, and yet shee hides this venome vnder a fast proclame a fast; saith shee: from whence we may draw this obseruation.

Every sinne will shelter it selfe under some pretence. 10. *Doctrin.*

There are no perquisities of lasting and certaine tenure, but onely those which a crew from vertue: notwithstanding, so quick is our apprehension in the point of profit, and our wils so absolute in the doing of euill, that though shame run by vs like a lacky, and confusion prooue the close and full point of our deriuations, yet will

will the wicked proceede, and verily
perswade themselues, there can be
no quare impedit, either to hinder or
cutoff them, or their designes.

But it were a necessary question to
demand of them, why they dis-
guise themselues : why they are
like *Aristotles videnturs*, who affirms
Quedam vi. that there are many things seemes
deuar & 2 on to be that, which they are not.

Aristot.
Quedam vi.
sunt.

The answere will afford it selfe, for
by their shadowes, mists and cou-
lours, that they cast, they doe de-
ceive the people, whereas if they
came in the proper resemblance
of their deformed courses, they
would bee more then monstrous
in the eyes of the people ; and
therefore our Sauiour speakes of
these pretences, when hee shewes,
that there are some that haue put
on sheepe's clothing, but inwardly
they are rauening Wolues, where
we may see the hatefulnesse of sin,
that it dares not bee seene in his
owne likenesse, but must assume
another shape for it, the which
let

*Sinnes ab-
omed of it
selfe.*

let me now endeuour to proue from the Scriptures, as formerly I propo-
sed it in the doctrine, namely, that e-
very sinne will shelter it selfe vnder
some pretence.

The Scribes and Pharisees, who were party coluored in all their actions, and clouen-footed in all their treadings, did many foule and fearefull things vnder pretences: but amongst all others, how ill did they vse poore widdowes. Christ saith, *That they devoured widowes hon-
sē(d). How did they deuoure thē, e- d* *Ma. 23.14*
vēnder the presēce of long praiers.

It was a fearefull thing to offer violence vnto them aboue al others: for God commandeth vs to helpe them, to comfort them, and to bee a fasher to their fatherles: and the A-
postle shewes, that *this is as the exi- e* *1 Tim. 1.27.*
dence of our religion (e): pure religion
and undefiled before God, is to visit
the fatherles and widowes, so that to
do them wrong were hatefull; but to
oppresse them, or to draw blood frō
the vader p̄sience of some prayers
most
ind

most damnable, for so Christ affirmeth; therefore saith he, your damnation is greater, because of your monstrous hypocrisie.

f John 12. 6.

(f) *Iudas also puts on his cloake to his couetousnes, as appeareth in the Gospell, This oyntment, saith he, would bane been sold, and the money given to the poore, O what a faire pretence is this, who will or can dislike that man, which shall speak for the poore: but God knew his heart, that it was not vpright. He care for the poore? No such matter: let them starue, sinke or swirme, it was all one to him.* This he said, saith the Text, not that hee cared for the poore, but that hee was a theefe, and carried the bag; and therefore was loath, that such a morsell should goe from his own mouth.

g Mat. 2. 8.

(g) *Herod also seemes wonderful forward in the sending away of the wise-men to Bethleem, to seeke out the Babe Christ, and when you haue found him, bring me word, saith he, that I also may come and worship him.* Would Herod worship Christ? No such matter: but

but if he could come at him, he would
murther him, for hee is afraid of his
crown, as al Tirants are. *Balam*(b) pre- h *Num. 23.8*
tends the glory of God, when hee
goes about his magical spels, and yet
comes the Lord, and calleth for altars,
Build me here, saith he, *seven Altars if*
so be it may please the Lord to answere me.
Hee workes in sorcery, and yet pre-
tends great pietie, just after the man-
ner of that, which the Apostle speaks
of in the Epistle of(s) *Titus*; *They professe i* *Titus 1.16.*
that they know God, but in workes
they denie him, being abominable and dis-
obedient, and vnto every good workere-
probate.

Thus from the Scriptures haue we
prooued this doctrine, and further
might confirme it from (k) *Saul*, who *ki. Sa. 15.8.*
vnder the pretence of sacrifice reser-
ueth *Agag*, and the rest of the booty.
Further from *Ammon*, (l) *Danids son*, *12. Sa. 13:6.*
who pretends sicknes, to rauish his
Sister *Tamar*: from *Ioab*, who vnder *m2. Sa. 20.9*
pretence of curtesie stabs *Amasa* to
the heart (m).

From the Scriptures come vnto
our

¶ 1. Tim. 5.

our owne times, what is there that we will allow to be sinne; haue wee not a cloke & a vaile for euery transgression. Doth not the couetous person shroud himselfe, vnder pretence of prouiding for his familie (¶). Doth not the drunkard couch vnder good fellowship and loue, doth not murder goe now for manhood: is not lying and excusing answered and defended with good intents, and what sinne shall there be named, that will not be defended, Alas my brethren, our defenses and intimations reseruations, and mentall conclusions, distinctions and euasions will not suffice vs.

¶ 2. Sam. 6.6 vpon the example of Uzza, it is no-
Good intents table to this purpose, to put vs from
will not excuse. the good intents, when the Ark was
in danger of falling, by the stumbling
of the oxen, hee put forth his hand
out of a good intent, out of his loue
vnto the Lord; yet in regardd there
was a commandement to the contra-
ry, the Lord was angry with him, and
strikes

strikes him dead : the which with all other allegations to this purpose, as the Apostle meanes in the 3. to the Rom. 3.8. Romans, that *we must not doe euill, that good may come thereof.*

This therefore might raise admiration, but that wee can collect the reasons, why sinners wil lodge themselves vnder these pretenses, and imaginary euasions.

Reasons.

1. They wil doe all their euill actions vnder good pretences in the imitation of their Master the Diuell, whom they serue: Satan never comes to tempt like a diuell, but to that end that he may blind or deceiue; he will transforme himselfe into an Angell of Light (q): and he is so cunning in q 2. Cor. 11. the delusions that he offereth, that, as our Sauiour saith, *if it were possible, hee woulde deceiue the very Elect* (r). r Matth. 24.
This lesson hath he taught his instruments, alwaies to pretend some good in the wickedest actions that can be

be enterprised: and amongst other maxims and principles of Satan, how soule so euer the fact is, yet you must not confess it, but either iustifie the act vnder some good pretence, or else so extenuate it, as it were, not worthy the reproouing. This shul-

3 Genes. 3. fling our first parents kept (s): *Adam It is one of the* saith God, *hast thou eaten of the fruite:*
Diuels prin- *The woman, hee saith, that thou gauest*
ciples never to me, shee gaue me, and I did eat. Marke,
acknowledge it was no sinne of his, but the wo-
mans: yea, he will lay the imputa-
tion vpon God, as if he had been in the
fault for giuing the woman; *The wo-*
man that thou gauest me. Then to the
woman; *Why hast thou done this:* *The*
Serpent, saith she, beguiled me, and I
did eat. Thus they poste their sinnes
one from another. This tricke Satan
hath taught all his: for the thiefe in
his deedes of darkenesse vseth the
night, that none may see him: but if
he be brought to light. Why then,
what would you haue me doe? I am
in wants, and I was ashamed to beg,
and I could not worke; and there-
fore

fore I did this for necessities sake.

The Fornicator or Adulterer being made manifest, doth hee take it to heart, in that he broke the commandement? No verily: but when his sinne is vrged, his excuse is ready; Why, it is but a tricke of youth, and I am not the first; and if all our sinnes were written in our foreheads, others might bee ashamed to shew their faces, as well as I; and therefore saith he, *Let him that hath done no sinne cast the first stone.*

The Curser and common blasphemēr, that rips vp the wōuds of Christ, and sweares, *ex tempore*, at euerie word is he to blame, when his sinne is cald in question, and he told, *that the plague of God is upon that house, where a swearer is, and lieth betweene the wainscot and the wall* (t). Doth this either moue him, or reforme him, no not at all but he will defend it: why did you prouoke me, then (saith he) it is your sinne to vrge me (saith he) and not mine.

t *Zach. 5.4.*

Reason 2.

Izabel and her disciples will haue pretences, to giue some kind of satisfaction, as it were, to the common people, especially, if it concerne a publike action, for so Izabel carrieth this. Naboth is set in the midst of the people, and a fast is proclaimed, and euery thing carried in that pitifull manner, as if none had been more moued with compassion then Izabel, yet because he was a blasphemer, he must needs die, but in the manner of his death, she would shew all the fauour that could be, like vnto some theenes, who when they haue stript a man out of all he hath, would faine be accounted mercifull theeuers, in that they do not murder those whom they haue robbed, or in that they do not bind them so cruelly, as some others haue done. Thus that bloodie Emperor wold be accounted pitiful, in that he let his school-master die an easie death, wheras it was monstrous crueltie

A Similitude

Nero.

crueltie in him to do him to death at al, especially vpon no better ground, but because he whipt him when hee was his Scholler. But let vs gather towards the haruest of our doctrine, and that is such profitable vses, as may bee deriued from this point, which shewes vs, that euery sin will shelter it selfe vnder some pretence.

Uses.

1. This shewes what a fearefull finne couetousnesse is, the which this action of *Iezabels* will demonstrate vnto vs, for her walke was large enoughe, one would haue thought she had but a whole Kingdome, and yet that was not compasse enough: but she lackt a herb-Garden, for so the Text saith. This sinne hath a great dropſie belly; and though it be neuer *like the* ſo full already, yet it muſt haue more, *dropſie.* and nothing will ſatisfie it. A pitiful caſe, that a whole kingdome ſhould not afford a King a Herbe-garden, but hee muſt take it from another

26 A double Heart.

man. This is, as I said before a feare-
full sinne: for this *Iudas*, will betray
u *Math. 26.* Christ (u): this is the roote of all e-
w *I. Tim. 6.* vil (w): for this, many a man ventu-
reth his soule. But what shall it profit a
man, because they talke of profit, to
x *Mark. 8.* get the whole world, and lose his soule (x).
36. Take heede of this sin, if you would
haue gaine, get godlinesse, for that is
great gaine, if a man be contented
with that he hath; which if *Abab* and
Iezabel had been, they had been in-
nocent of this great offence. There-
fore whensoeuer we are tempted vnto
this sinne and money or gifts offe-
red vnto vs. Let vs say, as *Peter* saith
y *Acts 8.20.* vnto *Simon Magus*, (y) Thy money per-
sist with thee, and this is our first
use.

2. This doctrine serues to make
vs acquainted with a certaine gene-
ration, whom Christ calles hypo-
z *Ma. 23.33* crites, or generation of Vipers (z).
You shall know them by my text: for
they will speake one thing, but act a-
nother; they will proclaime a fast,
but execute murder; they say, and do
not,

not, saith Christ: these are spirituall *An Hypocrites*
iuglers, who can shew trickes, but it *compared*
is all to deceiue the people. So in- *vnto a Iug-*
deed the hypocrite with all his *pasle* *ler.*
and repasse, doth but *deceiue* his
owne soule: but bee not *deceiued*,
saith the Apostle, God is not *(a)moc-* *a Gal.6.7.*
ked; we may blind the world, and
we may for a time get our own wills,
and serue our owne turnes, but this
will turne to our destruction at last.
Let vs therefore detest hypocrisie,
because God doth detest the hypo-
crite: *He that speakes the truth from the*
heart, shall enter into the Tabernacle (b). *b Psalm.15.*
Then they that dissemble, and wroke
wickednesse vnder faire pretences
shall not: Away then with our co-
lourable protestations and forged
actions, we many times speake faire
vnto the face, when we wish the de-
struction and confusion of them,
whom we thus salute. If this be not
a fearefull sin, what will we account
to be sinne. This is so common, that
it shuckles many a man now adayes
in his choise of friends: for the vp-

c *Psal. 12.1.* right men, the Lord helpe the while, as *David* saith, (c) are gone and perished from the face of the earth ; and therefore it is not amisse for men wel to consider, whom they trust, with whom they conuerse. Yea it is not much digressiue from the text, to bid them take heed after whom they eat or drinke, for diets now adayes are not altogether so wholesome, as they haue been heretofore, neither were hypocrites so dangerous, for they were wont to hurt but their owne soules, and now their hypocrisie in many things tends to the destruction of others : let as many then as loue the Lord hate this sinne : For God endures not a heart, and a heart: but the true Israelites are his children, and the men in whom are found no guile, are onely the ingredients into his kingdome.

3 This point teacheth vs Christian circumspection euен in diuine matters: there are those that profess God, and yet serue the diuell, there are those that come in sheepe's clo-
thing,

thing, but inwardly are rauening *An hypocrite* Wolves, and these men are so expert, *like a Came-* and with the Camelion, *seeme of any lion.* colour, that if it were possible, they would deceiue the very elect (a). Try d *Matth. 24* the spirits therefore, saith Saint John, and *believe not euery spirit, but see first whe-* ther they be of God or not (e). The A-*ct. John 4.1.* postle shews them vnto vs, as it were out of a table (f): when he saith, that *f 2. Tim. 3.5.* they haue onely a forme of godlines, or a shew therof, and these are hedge-creepers, for so the Apostle accounts them, when he saith, that they creepe into houses, and leade captive sim- ple women. Of these also the Ap-*stle speaks in the 1. of Timothie (g), g 1. Tim. 4.3* that teach do&ctrines of diuels, and speake lies, saith he, through hypo- crise: let vs therefore shut our eyes from these Basilisks, and our eares from these Syrens, lest we be circum- uented.

4. It serues for an excellent rule vnto all our actions, namely, that we proportion them according to Gods word, which is not colourable, but

24. *A double Heart.*

warantable, plaine, and without euasion, if we proceede after this maner,
h *Act. 5.39.* then we may say as *Gamaliel* doth (b):
If it bee of God, saith he, it shall stand, otherwise it will fall to the ground. Let every man remember this, that meanes to haue his actions prosper.

5. It serues for an admonition vnto great persons, and as it is said of *Gen. 19.26* old, *Remember Lot's wife* (i): so say I, *Remember Jezebel*: no question she did not thinke, that God would haue reuenged this hypocrisy so deeply. And againe, there is no doubt but shee did apprehend her owne greatnesse, as who should say, if it should be knowne, yet who dares speake of it, or if they speake, yet what can they doe. Here we may see how they scape for all their greatness. God first discouers it, to shew, that though they haue blinded the world, yet they cannot blind him. Secondly, he reuengeth it soundly, ten for one, not one of *Abuhs* howse shall scape, and for the woman, author and actor of

Ilaboabs

Nebuchadnezzars death, she made the dogges such a feast, that they never licked such blood before (k), & this is al the *k 2. Kings* account that God maketh of the *9.36.* greatest, when they forsake him. O consider this you tall and loftie Cedars, I say, remember that there is a God.

Thus haue we helpt to pull of this vizard of sinne, which *Iezabel* hath here put vpon a shamefull murder, thinking it sufficient to haue a shadow, and to pretend something, that may be colourable, although the ensuing action bee never so abominable, answerable to that diuelish proportion of *Machiavel*, who saith, that *Machiavel* it is enough for a great man to seeme *cap. 18.* devout, and to make shew of that, *De principe.* which he is not, a diuelish document and a proposition of more practise, then pietie throughout al the wrold: let vs therefore proceede with that which followeth in this text.

The meanes of Nabonibs death:

2. Part.

Set two wicked men before him, and let them accuse him.

If the eye be single, saith Christ,
 1 Mat.6.22. the whole body will bee single (I):
 which shewes, that the sight is
 the chiefe among the senses, as the
 heart is among the members, the
 which being well affected, a conse-
 quence, yea, a very confluence of
 goodnes ensueth to the whole body.
 But here Iezabel hath cast her eye vpon
 an ylawfull object, and a secret
 conueyance is made by a couetous
 heart to entitle her vnto another
 mans vineyard. The Logicians say
 truly, that (*color est obiectum visus*) but
 this doth not satisfie Iezabel: for to
 see this vineyard, but her eye hath
 taught her heart to couet, her heart
 hath imploid her head for devise, and
 her head hath thought vpon the vse
 of a tongue, a false, slanderous and
 cursed tongue which shall accuse
 this innocent man: truly hath Saint

James

James spoken of an euill speaking tongue, when hee saith, that it is a world of wickednes, and ful of deadly poison (m): deadly indeed, for the in James 3.8 false tongue is here *Naboaths* death.

This sin of slander, and false accusing, is the diuels owne sinne; for he is called the accuser of the Brethren, hee that accuseth day and night (n). So then by this account in *Reuel.* 12. 10. the false accuser or slanderer is a very diuell.

This sinne comprhends many other, which *Erasmus* notes very wittily, *Damibi mendacem & ego ostendam Erasmus tibi surem*: If thou wilt shew me a liar, saith he, I will shew thee a thief; and no doubt but these will beget many others. Now as it draws on many other sins, so it exceeds many other sins, *ter homicida calumniator & vniuersitatem occidit*: the slanderer, or false accuser, saith hee, kills three at one blow the partie to whom, the partie of whom, and himselfe. The Theefe sendes but one to the diuell, for hee hurts but his owne

Luther. loc.
com. ling.

his owne soule; the adulterer sends two to the diuell, vnlesse he repent, both their soules are in danger: but the false accuser sends three to the diuell, this is the sinne that *Isabel* resolues vpon for the dispatch of *Naboth*,

Here then it will be time for vs to gather towards some point of doctrine for our present instruction.

Naboth is innocent, and yet must die; not secretly, but by a publique sentence of Law, by meanes of euidence giuen against him, which chargeth him, but falsely, for blaspheming God and the King.

From whence wee learne, that when there is no iust cause to condemne the innocent, then doe the wicked devise some matter against them.

It is no easie matter to bring the godly in question, if truth might take place: for they keepe a narrow watch ouer their waies, carefull what they speake, of whom, to whom, as careful what they doe, and for the most part aske

take counsell of God, as concerning their actions; and this they doe not for mid me paene, but virtus is amore, not for feare of punishment, which were seruile, but for the loue they beare unto God which is filiall: notwithstanding this Christian circumspecti-
on, yet they are many times in Na-
buchs case, that is, falsely accused, for want of matter, it shall be made and
devised, as Iacob here directs, *set two
wicked men before him, &c.*

The Prophet *Jeremie* is in this case, (o) for they that hated him a- o *Jer. 18.18*
mongst the Iewes did long lie in
waite to haue some matter against
him, but the Lord did so keepe him,
as that they could not iustly accuse
him: What then, will they let him a-
lone? No verily, they will take a
course with him. Come, say they,
let vs devise some matter against *Je-
remie*, let vs smite him with our
tongues: this is the course that they
will take with him; they will first de-
uise some matter, then they wil smite
him with the tongue, where we may
note

note what a wicked tongue is, euena
sharp rafor, or a two edged sword, to
cut assunder the very life or good
name of an innocent.

The like course is taken with
Christ, the Scribes and Pharisees re-
solute to persecute and crucifie
Christ, *Iudas* betraies him, the Soul-
diers and officers carrie him, the peo-
ple crie against him, *Crucifie him, cru-
cifie him, his blood be upon us and our po-
sterite.* Pilate sits vpon him, and yet
for all this, he is constrained to say,
though he loued not Christ: *I finde
faith Pilate, no euill in him, what bath he
done, that you would haue him condemned.*
Yet this doth not stay their fury: but
at length two false accusers are set
before him, and two wicked flande-
rers stand vp against him: but till
then, Pilate acquitteth him, saying, *I
finde no fault in this man, touching those*
things that you accuse him (p).

Poore innocent Joseph grones un-
der the like burden, for he is accused
euen for righteousnesse sake, and his
incontinent Mistrisse missing of her
purpose,

purpose, in that hee will not consent to abuse his Masters bed, sheweth then devileth against him, and accuseth him, that he attempted her chaftitie, and would haue lien with her (q): for q *Gen. 39.14* which he suffers imprisonment, vntil the Lord lookt vpon him, and restored him to a double honour, making him head and ruler ouer all Egypt.

The like tricke hath that saucy seruant *Ziba*, against his Master *Mephiboseth* (r), possessing *David* with matter against him that he neuer thought as if *Mephiboseth* should haue laboured to aspire the Kingdome.

These are the coiners and plotters of mischiefe, these men are neuer out of matter, for they are turned diuels, and can fit any man that shall offend them, they haue their articles and bils of inditement as readily framed as can bee, and for their witnesses, they haue sure cardes, such as make haste to kisse the booke, lest they should forget some of that forged vianie, which must bee broched for the dispatch of the innocent.

Thus

*Slander or
false accusing
bath diners
acceptions.*

Thus the first part of slander is ac-
cusing, or rather devised: for indeed first
of all, it is taken vp, or entertained in
the minde, where it is first thought
vpon or forged, as was this against
Naboth.

Secondly, the tongues of others
must divulge and publish it, as these
two wicked men that are his accu-
sers here doe, and so like a leprosie it
runnes vp and downe, by meanes
whereof, a fresh spring ariseth, and
with a new edition, it comes foorth
in print as it were, and by that time
a great many slanderers are begotten;
who relate it as confidently, as if it
were true indeede. Thus this slander
that at the first was inuented, or ven-
ted by grosse, is afterwards sold by
retaille, and they walke vp and
downe with it, as it were, so many
pedliers, and wheresoever they come,
they open the packe, and shew what
wares the diuel hath furnished them
withall.

Thirdly, a slander is committed,
by giuing eare vnto a false report, al-
though

though thou doe not devise it, as *Ie-*
zabel doth, nor publish it, as the two
false witnessses heere doe, yet if thou
receiue it, and approoue of it, if thou
giue eare vnto it and beleuee it, thou
art a flaunderer, which is intimated
vnto vs, when it is made a marke of
Gods childe in thec (s) : not to re-*s* *Psalme 15.*
ceiue an euill report against his
neighbour. This reacheth farre, and
fasteneth vpon many in these our
daies, and with the Athenians (s) : we *t* *Act. 17.21*
still aske newes, and if any thing
come out against any man, especially
against him or them, that we doe not
loue, then we first beleuee it, and se-
condly, set vpon it as furiously, as if
wee were very Fensers, and would
play such a prize, that every body
should thinke wee were not our
selues.

Thus we play at Tennis, with the
good names of other men, but vpon
great disaduantage : for in this ten-
nis court, we haue extraordinary ha-
zards. We hazard our iudgements,
in receiuing rash reports. Secondly,

wee hazard our discretion in belie-
ving them ; and thirdly, wee hazard
our religion in publishing them, and
 railing vpon them, whom we thus set

w Iam. 1.26 vpon : for (u) as Saint James saith, if a
 man seeme to bee religious, and re-
 straines not his tongue, that mans re-
 ligion is all in yaine : notwithstanding
 all this, yet this vntruly member
 will flie about, and dart at Gods de-
 rest children, very few of them shall
 be free from the venome of it.

*The righte-
ous may be
reuenged on
them that ac-
cuse them
falsely.*

In this course the wicked will bee
agents, and the most righteous must
be true patients, and yet the righte-
ous know, how to be reuenged when
they will, and that is by following
the counsell of God, namely, when
they curse, the godly must blesse, and
when their enemies and accusers are
hungrie, let the godly feede them, if
thirsty, let them give them drinke,
and in so doing, they shall heape

w Ro. 12. 20 coales o fire on their heads (w) : let
them commit and commend their
causes vnto the Lord, for vengeance
3 Dex. 21.19 is his, and he will repay it (x) : and let
this

this suffice for the doctrine, which was derived from the second part of this devision, which was the meanes vsed to bring *Naboth* to his death, namely, false witnes: now let vs see what applications will issue from hence vnto vs.

Yses.

Our first ingredience will afford vs a Caution, take heede of this little meber, it may hurt many waies, but it stabs to the very hart, when it is vsed in this kind to slander, or accuse the innocent: take heede thou that deviſest: take heed thou that reportest, and take heede thou that beleueſt any thing against the innocent, there are many reasons why thou ſhouldest bearken to this caution.

First, because God followes that man with a ſword to deſtroy him, and to cut him off, which he threatens in the Pſa. (y) *He that priuily flan-* y Pſal. 101.
dereth his neighbour, him will I de-
ſtroy.

z. I. John. 3.

Secondly, euery one that commis-
geth sinne, is of the diuell (z): but
this is the diuels owne sinne. Now
if thou wouldest not be accounted a
diuell, be not guilty of this sinne.

a Gal. 6. 1.

Thirdly, if thou be spirituall, thou
wilt restore a man with the spirit of
meekenes that is falne, as the Apostle
(a) exhorteth: knowing that we our
selues also may fall. But one the con-
trary, we rather delight in these pas-
sages, then labor to couer them: but
if it were a cursed thing in *Cham* (b) to
b Genes. 9. 14 discouer his fathers nakednes, it must
needes bee a wretched thing to en-
large, amplifie, and make an addi-
on to our brethrens infirmities, but
a cursed thing to devise matter, that
shall hurt their innocent soules; ther-
fore from the rule of charitie this sin
would be forborne, because charitie
never thinketh, much lessie doth euill
to the brethren.

Fourthly, a reason for this caueat
might be drawne from the rule of e-
quitie, which bids vs doe vnto o-
thers, euen aswe our selues would be
delt

dealt withall: but wee would grieue
and vexe to heare, that men should
accuse and raile vpon vs, wee would
be loath to haue our life or credit lie
vpon the accusation of a false tong:
then proportion things vnto others,
as thou wouldest receive *fac alijs fieri Doe a sibi
quod cupis ipse tibi*, if thou wouldest wouldest be
that men shouldest not make the done by.
worst construction of thee: bee not
thou like vnto a cupping glasse, *A Slaunde-*
which only drawes that humor that *rer like a cusp-*
it and corrupt; so deth the slan- ping glasse,
derer only apply his tongue to false *which only*
accusation and euill speaking. *drawes ill*

The second vse is to shew, the ex- matter.
cellent and sound condition of an vp-
right life; if any man will doe them
hurt, he must doe it by lies and fals-
hood, for the righteous are circum-
spect, and the blessing of God is so
vpon them, that they do not lie open
to dangers and imputations as other
men doe, and yet no men so often in
question, and so subiect to false as-
persions as they, but for the most
part it is devised and enlarged a-

so restored, that wee will not feare those, that can but kill the body, but onely feare him, that can kill body and soule, and cast them both into everlasting hell fire (d). And herewithall let vs conclude this point.

Now in the last place we shall be brought to behold the wofull tragedie of poore *Naboth*, Stone him to death, saith she, that is the *Terminus ad adquem*, of all this busynesse hee must die, and thereby he shall know, what it is to crosse such a woman as *Iezebel* was of her will.

Here sinne begins to troope and march forward one after another verily fairely, and as if they had learned a hellish discipline, they keepe ranke in such an orderly manner, that you may tell them, and easilly discerne how one hath begotten another, let vs therefore calculate how this begun, and to what passe it is now come.

First, *Conetousnesse*, as a mother sin, conceiued, and in this conception or breeding fell to long, and that so eagerly,

gerly, that the very delay of obtai-
ning, brought foorth hatred in so
deadly a manner, that nothing but
the death of the obstacle *Naboath*
can serue the turne, this cursed
daugheer, I meane hatred, the daugh-
ter of couetousnesse hath sat in coun-
sell, and hath concluded, that if *Na-
bush* were done to death, then all
were hers, but this will require help,
the helpe of such bloodsuccours, as
must draw from *Naboath* both life
and breath, and blood, and vineyard
and all.

Thus one sinne waites vpon an-
other, and one begets another, and
you may tel them how they proceed
in a hellish order.

*Vno dato ab-
surdo nolle
sequuntur.*

First, here is hypocrisie: *Proclaime
asafe.*

Secondly, *Slander: let two accuse him.*

Thirdly, *Murder: Stone him to
death.*

This progresse of sinne will pro-
duce this doctrine very naturally
from this latter part.

That the vngodly proceede by *Doct. 3.*
degrees

gainst them: it shewes that the blessing of God is as a shield to cover them, and yet for all this, Satan hath fiery darts, and malevolent courses against them.

3. This will teach vs to charge a watch ouer all our members, but especially our tongues: *O Lord, saith David, set a watch before the doore of my lippes, that I offend not with my tongue* (c).

c *Psa. 141.1*

May a man bee a murderer with his tongue, O then watch that member, forbear to heare euill, forbear to speake euill: *si deoſt auditor, deoſt & deſtrator*, if the hearer would forbear, the flaunderer would cease: for the finne of flaunder gets a kind of nutriment from a willing hearer, and yet both are so dangerous, that as *Bernard obſerueth, dum aurem inficit, animam interficit*: so bad a ſeafon muſt needs haue a cursed haruest: let vs therfore bridle our affections, and let grace ouercome nature in this euill, and this ſhall ſuffice to ſhew the cursed diſpoſition of the wicked, who doe ſo hate the godly, and are ſo bent

Hierom.

Bernard.

bent in their owne purposes, that though they haue no iust cause to accuse the righteous of, yet they will invent, and with *Iezabel*, set wicked men before them to accuse and condemne the inno-
cent.

4. This serues to pacifie and to
appease the working, that these pro-
uocations and accusations would
worke in vs, if God did not stay vs:
surely these slanders and false reports
and dangerous attempts against vs,
may with other afflictions bee fitly
compared vnto phisick, the which we
take from the phisition to make vs
well, and so with the blessing of God
it doth, yet at the first it makes vs ve-
ry sicke, vntill such time as is harsh
purged the stomack, and clenched it, so
verily, our afflictions make vs sick to
the death, and bring vs very low at
the first, vntill it hath clenched our
hearts of all vindictive humors, of all
earthly humours of all superfluous
matter, then we shall finde health
even sauing health, and bee

Affliction like physic,

so restored, that wee will not feare those, that can but kill the body, but onely feare him, that can kill body and soule, and cast them both into everlasting hellfire (d). And herewithall let vs conclude this point.

Now in the last place we shall be brought to behold the wofull tragedie of poore Nabuath, Stone him to death, saith she, that is the *Terminus ad ad quem*, of all this busynesse hee must die, and thereby he shall know, what it is to erosie such a woman as *Jezebel* was of her will.

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conceiued, and in this conception or
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gerly, that the very delay of obtaining, brought foorth hatred in so deadly a manner, that nothing but the death of the obftacle *Naboath* can ferue the turne, this cursed daughter, I meane hatred, the daughter of couetousnesse hath sat in counsell, and hath concluded, that if *Nabuah* were done to death, then all were hers, but this will require help, the helpe of such bloodsuccours, as must draw from *Naboath* both life and breath, and blood, and vineyard and all.

Thus one sinne waites vpon another, and one begets another, and you may tel them how they proceed in a hellish order.

*Vno dato ab-
surdo nolle
sequuntur.*

First, here is hypocrisie: *Proclaime*
afast.

Secondly, Slander: *les two accuse him.*

Thirdly, Murder: *Stone him to*
death.

This progresse of sinne will pro-
duce this doctrine very naturally
from this latter part.

That the vngodly proceede by *Dcl. 3.*
degrees

August. do
cimuat. Dei
lib. 15. cap. 5.

degrees from one sinne to another. As *Romulus* made slaughter of his brother *Rhebus*, to that end, that hee might sett e the Kingdome in his owne person, as Saint *Austin* reporteth: so verily, this woman butcher, or butcherly woman wil not give ouer, vntil she bath her selfe in blood, euen in the blood of her adioyning neighbor, that she may settle his vineyard into her owne possession: how shee hath begun we haue heard, like a mother in shew. Proclame a Fast: as if a father would haue at the death of a child a solemne funerall, together with a sermon of the same nature, to preach mortality vnto the living: thus with a shew of natural affection shee appeareth in the 1. scane, in the 2. she hath her deponents, who with graue aspect before the judges of the land, call God to witnes, by vertue of an oath that *Naboath* was a blasphemēr, and in the 3. she strikēs him downe euen with a deadly blow, *Stone him to death*: this is the perambulation of the wicked, they proceed from worse to worse,

wolse; from one sinne to another. c *Esay 5.18*

This (e) *Esay* noteth in the fifth Chapter of his Prophecie, when hee saith, that the vngodly doe draw sinnes together, as it were with cart-ropes: let vs note the phrase the Prophet vseth, they draw sinnes, it is a phrase to expresse the greatest strength of any creature, the horse in his greatest strength and force is said to draw, and it intimateth in mankind the putting on of forces, as if we shoulde say, they vse their wits, words, workes, and all their endeavours to this purpose, and they pull them as it were with cart-ropes, where the Prophet giueth to vnderstand, that besides their owne strength, they vse all other meanes and adiunctes heereunto, that so the full measure of sin may bee made vp.

Saint *James* shewes the same gra- f *James 1.14*
dation, every man is tempted, saith he, when hee is drawne away by his owne concupisence. Then 2. when this lust hath conceiued, it bringeth foorth sinne: And then 3. this sinne
must

must haue a time to worke, and at length to finish. And then fourthly when that is finished, it bringeth soorth death.

This wee see both in the fallings of them, who were giuen ouer to wickednesse, and also in the failings of those, whom God did raise and restore againe.

Examples of
both sorts.

g Genes.4.

Caue first of all did secretly murmur at his brother *Abel*, but afterwards hee bore deadly hatred vnto him. Thirdly, he murdered him with the iaw bone of an Asse. Fourthly, being conuicted as it were before God, in a question that might haue led him to repentance, he answeth as wickedly as before he had done, *Am I my brothers keeper*. The like we find in *Indas* his first sinne noted vnto vs, was couerousnesse, hee grumbles at the poore womans liberalitie, *John 12.5.6.* when she powred that pretious vnguent vpon Christ, this would haue bin sold, and given to the poore: his meaning was for his own priuat purse for the text saith, *He carried the bagge*: After

After this not hauing repented, he falls into a higher degree of cōtroussesse, for now for thirty peeces he will sell and betray his owne Maſter (b). After that, he proceeds ynto h *Mat. 26.* the worſt of all, and that was to deſpaire of the mercies of God. *Ono. e. Augustine.*
men ſub quo nemini deſperandum eſt, notwithstanding this ſtrong anchor of ſaluation to all beleeuers (i): yet hee i *Heb. 6.19.* proceededeth to his owne execution, he went and hanged himſelfe: thus wickednes doth multiply and huddle vpon the heads of them, who haue not called vpon God for true repenſance.

This wee may further ſee in thofe, whom God hath forgiuen and reſtored.

First, our firſt parents, how did they multiply euē at the firſt: *Euah* looks vpon the fruite. Secondly, ſhe holds a confeſſion with Satan. Thirdly, ſhe taſts of it though it were forbidden. Fourthly, ſhee giues her husband, to make him as guilty as her ſelſe. Fifthly, ſhee excuſeth her fact,

fact, and extenuateth it, when God questions her (k).

k Genes.3.
l 2.Sam.1.

The like wee finde in *David*, that man of God, who (l) first hauing seene the nakednesse of *Bethsheba*, sends for her, then hee committeth folly with her, then vpon her proouing with child sends for *Uriah* her husband, and at his comming, vseth all meanes to make him lie with his wife, that so he might haue shadowed his wickednesse, and to that ende laboureth to make him drunke: but when this would not take place, then he proceedes to blood; and for this purpose, writes vnto *Iacob* the Captaine of the Hoast, that he might be placed in the forefront of the battell, that so he might be smitten and die, the which was effected, and so innocent *Uriah* murdered.

The like gradation we find in *Peter*, who at the first out of a fainting feare is afraid to confess his Master, but very peremptorily denieth, that ever he knew him, afterwards being thereunto pressid, he growes deeperly

ly offended, and at last hee sweares
and curseth, he never knew the man,
all which will shew vs, how farre wee
shall goe in a course of wickednesse,
if God doe not stay vs.

Sinne will begin to possesse that
man, that doth not resist it, and break
it of in time, for it enters in three
waies, as one of the learned obserues.

1. *Blandiendo*, first, it imiles vpon
vs like the strumpet, Prou. 7.

3. Degrees in
a course of sin.

2. *Delectando*, Secondly, it takes
away our hearts, as *Absolom* would
steale away the hearts of the people :
2. Samuel.

3. *Regnando*, Thirdly, it takes pos-
session like the strong man (*n*): then
whose are we vntill a stronger come,
and cast him out: thus the wicked
they decline sinne *per omnes casus*.

n Luke 11.

*In nominatio per superbiam, in geniti-
no per luxuriam, in dativo per Symoniam,
in accusatio per detractionem, in voca-
tione per adulacionem, in ablativo per rapi-
nam, and yet for all these, Iezabel and
her crew are certainly perswaded,
that they can sinne, and not be seene.*

1. Sinne

*Reasons for
the progressse
of sinne.*

*o Job 10.
10.11.*

1. Sinne groweth in the heart, as the child doth in the wombe: for as the infant hath his increasings, even by degrees, vntill he come to see the lights, and bee borne into the world, according as Job hath it: (o) *Thou hast poured me out as milke, and turned me into curds like cheese, thou hast clothed mee with skinne and flesh, thou hast ioyned mee together with bones and sinewes.* So is it with the vngodly man, his beginnings were but euill imaginations, which hee never resisted, then afterwards out of the abundance of his heart his mouth spake, either falsely, furiously, or fainedly, which he never repented, and then at length he becomes all these, and alls any part of wickednesse whatsoeuer.

Reason 2.

The iudgements of God are vpon such men, as never made conscience of lesser sinnes, by meanes whereof they are at length given ouer to aprobate sense, and become past seeing, which the Apostle notes (p), that as they haue not regarded to know God, so the Lord hath giuen them

p Rom. 1.28

them vp to their owne hearts lusts to worke all maner of wickednesse: and this comes first of all by the little or *Bernard.* no account that we make of sinne, at *Tract. de* first: this, as that father noteth vpon *de gradibus* the point of excusing or extenuating *hum.* sinne, when sinne is found out, and the question is, who hath done it? the sinner answereth, *Non faci*, if that will not serue the turne but that it be proued, then tis turned, *Si faci non male faci*, if the euill be proued, then it is translated, *si male faci, non multum male*, if the qualitie and quantitie be proued, then it hath a fourth euasion, *si multum male, non male intentio-* *nt*: if good or euill intent bee by diuinitie confuted, then our last refuge is, *alio ramen faci persuasione*, and thus we spin out iniquitie and giue it sucke from such a brest of maine-tenance and excuse, as if it were very lawfull to doe euill.

Let vs therefore descend vnto the life of this doctrine & that is to shew our uses and applications.

of afflittion and two iods of quicke ds
is often bode of yes. when he shew-

eth to shew yd he to shew and so shew-

1. All these proofes, reasons, ex-
amples and illustrations doe declare
forth unto vs this first vse, *Principij
obsta*: looke to the beginning of euil,
kill sinne in the neast, before it bring-
geth forth, for it hath a cursed of-
spring, thou must set a watch ouer thy

q *Psalm. 39.* mouth, as *David* saith, (q) thou must
r *Job. 31.* make a covenant with thine eies (r):

s *Psalm. 4.* thou must examine thine hart (s): if it
be a proud hart at the first, it wil alwaies
spawne forth into a false heart, if it
become a false heart, it will not bee
long, before it be a cruell heart: if it
grow to be a cruel heart, a little time
will make it a hard heart, if it be har-
dened, then surely the next degree
must needs be a reprobate heart, the
very iudgement, that God suffers the
most vngodly to fall into: O then stay
the beginnings of wickednesse, and
follow the deuine counsell of thy
Christ, who wisheth thee to look vno-
to thy members, and if thine eie of-
fend

send thee, to pluck it out, if thy hand offend thee, to cut it off, that is, cut or take away that sinne, that groweth by means of thine eie or thy hand, and doe it in time, least with the leprosie it run further and further.

Amongst the many diseases, or maladies that happen vnto mans body, there is one that they call by the name of *Gangren*, which doth affect *The Gangren.* altogether the ioynts, and the present remedy thereof is immediatly to cut off that first ioint, which is first affected, or else it presently taketh another, and so from that vnto a third, vntesse it be thus ordered by decision: this is the nature of sinne, which vntesse it bee cut off in the motion, proceedeth vnto the action, from the action vnto delectation, from *Aristot:log.* delectation vnto affuefaction or *Habitus est* custome, from that vnto a habite *difficulter mobilis a* neuer to bee renoued, a dangerous leprosie; both for infection and *subiecto.* dispersion, vntesse there be a timely preuention.

The thiefe.

Let this bee considered in all our temptations vnto sinne, if it be vnto stealth, we begin with a pin, then a point, then a shilling, then a pound, at length any thing: O let the young thiefe take heede of an olde iudgement, vntesse hee repent and leaue that sinne.

It may bee they haue escaped many times and that emboldens them, but hee that leades them will never leaue them, vntill they are left vnto the law both of God and man, vntes they stay these beginnings by trice touch of conscience.

*The adultere-
rer.*

The adulterer doth not presently fall vpon the bed to commit wickednesse, but first his eye sends a message to his heart, his heart gives consent vnto the action, and then the time and place, purpose is concluded, whereas if the eye went single the whole body would haue bene single and that first restraint, would cut off the cursed consequents that alwaies do proceede from that sinne.

The

The lyar, who kills his owne soule
and yents falsehoods of al sorts, some-
times to destroy a Brother, as these *The lier.*
false witnesses did against *Naboth*, *Mendacium*,
sometimes out of their pretended *perniciosum*,
charitie to saue anger, or preuent dis-*officium*,
pleasure, sometimes out of the olde
wiues Calender, tell strange and
merrie lyes, fables of great antiqui-
tie and no lesse iniquitie, all these
lies had their beginning, which
should haue beeene suppressed at the
first, but for want thereof maketh
the ingredient so perfect, that a man
cannot beleue one word, that com-
meth out of his mouth, and if it hap-
pen that such a man speake truth
which is but sildome, yet it is not be-
leueued, and it is iust vpon a lyer spea-
king trueth, but sildome never to be
beleueued. O then season thy mouth
at first with trueth, for thy God is a
God of trueth, and in that thou hast
not preuented this finne in time,
thou hast lost thy birth-right for the *Mendaci* ne-
lyars cannot call God their Father, *credas, ne in-*
for they haue a father by themselves, ranti quidem.

t John 8. 44. even the diuell, who is the father of lies (s); stay therefore these beginnings, lest the latter end prove fearefull vnto thee; for thou canst not shake of these things when thou wilt; and therefore doe it when thou mayest: take heede of a custome in euill, for a Blackemoore shall sooner change his hue, or a Leopard his spots, then they shall ever doe good, that haue been accustomed vnto euill. (n)

*Conuictudo
est alterna-
turia.*

u Ier. 13. 23

So then let vs conclude this vse, cure the disease in time, before it grow incurable, whether it be pride, enuie, slander, disobedience, deceit, oppression, reuenge, prophaneness, adulteries, falsehoods, murmurings, treacherous practises, or the like: cleane thy heart in time, lest thou become incorrigible and inconuenientable, which must needs be damnable in the latter end.

Use 2.

This serues to display the diuels hatred

hatred vnto mankind, who doth not onely seeke like a Lion, whom to deuoure, but also is alwaies tempting vs to deuoure (w)one another, as here *w 1. Peter 5.*
Izabel hath nothing to easse her stomack withall, but blood and reuenge: thus we deuoure one another, as if man, who is created after the Image of God, were of no more account, but presently vpon our priuat discontentments and grudges, to butcher them vp, as if we were Cannibals, even to feede vpon our brethren and to drinke vp their blood, as it were in boules.

Hence it is, that if any man stand in our way, or in our light, wee conclude him presentlie, and either by potion, or some other sinister practise, wee pronounce him dead, so little account doe wee make of that blood, which is so pretious in the eyes of God: thus wee fall one vpon another, vpon a displeasure, as *Caine* doth vpon *Abel* (x), *x Genes.4.8.*

and ease our stomacks and haue our desires, forgetting that blood must haue blood, and that it crieth for vengeance against vs : this is the Diuels mallice against vs, who stirres vppe after this manner. Wilt thou endure and pocket vp these wronges, wilt thou bee accounted base minded, and wilt not maintaine thy reputation ? this is the torique, and the rule is, that the lie deserueth the stabbe : that it is honourable and the tryall of an Heroicall spirite to enter into single combate, and their honour is their life, and these Maximes maketh them like fierce Tigers one against another, so cruell are wee growne, so dangerous the times, as that *Jeremiass* caution may well bee our obseruation for our latter times, (y) Take you heede euerie one of his neighbour, and trust you not in any Brother for they will vterly supplant and destroy one another.

Thus *vindicta, vindicta*, is our common place

place among the common people, yea, nobler breasts haue been set on fire with reuenge, as if the blood and death of innocents would not as wel cry for vengeaunce against them, as against other men: but he that lookes into the booke of God finds, that the greater the offender is in this kind, the greater the punishment hath bin, not one of *Ababs* house shall bee left to make water against the wall, and as for *Iezabell* her selfe, the very dogs shall liche their lips after her blood, and be glutted with it; let this therefore, but especially the feare of the Lord temper our passions, &c so guide our understandings, that we give not place vnto the diuell, (z) in these so *z Ephes. 4.* deadly and damnable enterprizes.

Vse 3.

This serues for our animaduersion, concerning the condition of them that thus proceede in the degrees of sinne, surely their judgement fleepeth not, but increaseth as their sins are

are enlarged, Hell is said to be enlarged with these augmentators, for they are vpon the skore, and it runs vpon the reckoning, until the Lord come to render ynto every man according to his works, the mercifull Aduocate Jesus Christ the righteous pleadeth the causes of all penitent sinners (a): but these men in their hearts that cannot repent, heape unto themselves wrath against the day of wrath, and declaration of the vengeance and iudgement of God, who, as the Apostle saith, will render

b Ro. 3. 5. 6. *as unto them* (b). This is a fearefull condition: for if every sinne in his owne nature deserve death, and that is the r Rom. 6. 23. wages of it (c): how then shall these men answe the many thousand sins that haue been committed by them without feeling.

The Apostle shewes, that the destruction of such men sleepeth not: (d) *The Lord will awaken unto them, and suddenly comes with the account:* they haue beene long in the action, but their destruction shall sweep them away

d 1. Pet. 3.

2. 3.

away in a moment, and their confusi-
on must be of longer continuance:
for as they haue beeene continual
transgressors, so must they be conti-
nually tormented with flames vnu-
quenchable, with horror vnspeak-
able, loe thus they stand, or rather fall,
who doe not thinke our God is iust
to recompence their wickednesse.

When they are ripe, or rather rot-
ten in their sinnes, then comes the
dreadfull haruest, they shall bee ser-
ued as God threatneth the Amorites;
(e) *When they haue filled vp the measure c Gen. 15.14
of their sinnes, then shall they be rooted out,*
saith the Lord.

This is the same which was decla-
red vnto Amos in a Vision, (f) where f *Amos 8.1.2*
hee saw a basket of Sommer fruite,
whereby is meant ripenesse, or the
time that the fruite should be gathe-
red, *Now saith the Lord, the end is come,*
I will passe by this people no more.

Let this be confidered, O yee men
of earth, the God of heauen will not
be mocked, and therfore be not you
deceiued, whatsoeuer sins are newly
com-

committed, doe not think the old sinnes are forgotten, valesse thou be a new man, then thy sins of old shall

g Psal. 32.1.

not be imputed vnto thee (g): otherwise it will goe hard against vs, valesse that garment of righteousness couer vs, the Lord will write bitter things against vs, and make vs to possesse the iniquities of our

h Job 14.26 youth. (h)

i Ps. 4.

*Christians
ought to be
Graduates
in godlinesse.*

j Psal. 84.7.

Seeing the wicked grow worse and worse, let the righteous worke by contraries, let them grow better and better from grace to grace, from vertue to vertue. Let them proceed in goodnes, as the other doe in wickednesse: let them bee the Lords Graduates, and proceede in that famous Vniuersitie of Sion, even in the Church of God: of this proceeding, the Prophet *David* speaketh in the Psalms; (i) The righteous grow from strength to strength, vntill they appeare before God in Sion, there they are to bee presented, and thereit is, that they shall bee eternized: let them therefore begin with godlines, and

and ende with golineffe , and
they shall not loose their labour,
for it hath the promises both of this ^{1. Tim. 4.8} life, and the life to come (k) proceede
therefore, O you Saints and seruants
of the Lord, you feare the Lord, they
that doe so, neede to feare nothing
else: keepe your inheritance, it is
farre beyond *Naboths* Vineyard, Ie-
zabel shall not hurt you, the gates of
hell shall not preuaile against you,
the Kingdome of heauen is prepared
for you, and for all those, that loue
the comming of the Lord Iesus
Christ, to whom with the Father, and
the most blessed Spirit, one eternall,
immortall, inuisible and God onely
wise, be praise and dominion with al
glorious ascription , now and
for euermore. *A-*

men.

FINIS.